CONFIDENTIAL.] [No. 30 OF 1894.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RÁJPUTÁNÁ,

Received up to 24th July 1894.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU.					
	Bi-monthly.			1894.	1894.	
1	Akhtar-i-Hind	Amroha (Moradabad).	Saiyad Muhammad Majid Husain.	20th July ...	22nd July ...	100 copies.
2	Hámid-ul-Islám... ...	Moradabad ...	Maulvi Muhammad Ibráhím.	17th " ...	21st " ...	...
3	Khurshaid-i-Nánpárá ...	Nánpára (Bahraich).	Maulvi Yahyá Ali ...	16th " ...	23rd " ...	300 copies.
	Tri-monthly.					
4	Akhbár-i-Imámia ...	Lucknow ...	Saiyad Abid Ali ...	9th July ...	24th July ...	347 copies.
5	Hámid-ul-Akhbár ...	Moradabad ...	Iláhi Bakhsh ...	15th " ...	18th " ...	108 "
6	Kanauj Punch	Kanauj (Farukhabad).	Bhaggú Khán ...	20th " ...	23rd " ...	300 "
7	Mufid-i-Am	Agra ...	Munshi Muhammad Qádir Ali Khán.	" " ...	24th " ...	75 "
8	Násir-i Hind	Do. ...	Munshi Saiyad Muhammad Ali.	" " ...	" " ...	40 "

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU—(*continued*). *Weekly.*			1894.	1894.	
9	Agra Akhbár	Agra ...	Khwájá Tajammul Husain.	14th July ...	21st July ...	50 copies.
10	Akhbár-i-Alam	Meerut ...	Hakim Muhammad Muqarrab Husain Khan.	17th " ...	20th " ...	150 "
11	Akhbár-i-Islám	Agra ...	Maulvi Wáris Ali ...	22nd " ...	24th " ...	526 "
12	Alwaqt	Gorakhpur ...	Muhammad Sa'íd ..	11th & 18th " ...	18th & 23rd " ...	625 "
13	Anís-i-Hind	Meerut ...	Bábu Rám Chandra Vaishyá.	14th and 21st " ...	23rd and 24th " ...	250 "
14	Anjuman-i-Hind ...	Lucknow ...	Munshi Bishun Lál,	14th " ...	19th " ...	300 "
15	Asád	Ditto ...	Munshi Muhammad Sajjád Husain.	20th " ...	23rd " ...	250 "
16	Colonel	Moradabad ...	Pandit Banwári Lál Misra.	16th " ...	18th " ...	250 "
17	Dabdaba-i-Sikandari ...	Rámpur ...	Muhammad Husain Khán.	" " ...	" " ...	446 "
18	Fitnah	Gorakhpur ...	Háfiz Nizám Ahmad,	" " ...	20th " ...	500 "
19	Hindustání	Lucknow ...	Munshi Ganga Prasád Vármá.	18th " ...	19th " ...	300 "
20	Jám-i-Jamshed	Moradabad ...	Qází Saiyad Abdul Ali.	24th June & 1st & 8th July.	20th " ...	125 "
21	Kárnámah	Lucknow ...	Maulvi Muhammad Yáqúb	17th July ...	19th " ...	275 "
22	Káyasth Conference Gazette ...	Ditto ...	Munshi Díp Náráyan Varmá.	20th " ...	23rd " ...	1,000 "
23	Matla-i-Núr	Cawnpore ...	Munshi Bihari Lál ...	14th " ...	18th " ...	50 "
24	Mihr-i-Nímroz	Bijnor ...	Háfiz Muhammad Karím-ullah.	14th & 21st " ...	18th & 24th " ...	400 "
25	Naiyar-i-Azam	Moradabad ...	S. Ibn Ali ...	19th " ...	23rd " ...	160 "
26	Najm-ul-Hind	Sahárnpur ...	Pandit Autár Krishna,	16th " ...	22nd " ...	...
27	Nizám-ul-Mulk	Moradabad ...	Qází Muhammad Fahím-ul-dín.	" " ...	19th " ...	220 "
28	Núr-ul-Anwár	Cawnpore ...	Háfiz Muhammad Abdul Hamíd Khán,	21st " ...	22nd " ...	171 "
29	Oudh Punch	Lucknow ...	Munshi Muhammad Sajjad Husain.	19th " ...	23rd " ...	300 "
30	Police News	Meerut ...	Shaikh Habíb Ahmad,	8th " ...	20th " ...	600 "
31	Rafi-ul-Akhbár	Benares ...	Saiyad Ghulám Husain.	16th " ...	21st " ...	400 "
32	Rahbar	Moradabad ...	Pandit Partáp Kishun.	" " ...	20th " ...	300 "
33	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad,	" " ...	" " ...	500 "
34	Rohilkhand Punch ...	Moradabad ...	Qazi Saiyad Abdul Ali.	24th June & 1st & 8th July.	" " ...	125 "
35	Sitára-i-Hind	Ditto ...	Pandit Banwári Lál Misra.	20th July ...	" " ...	125 "
36	Tútí-i-Hind	Meerut ...	Maulví Saiyad Muhammad Sajjad Husain.	16th " ...	22nd " ...	200 "
37	Vernacular Advertiser ...	Lucknow ...	Rámji Dás Bhárgava	21st " ...	" " ...	1,000 "
38	Zamánah	Cawnpore ...	Munshi Muhammad Safdar Hasan Khán	19th " ...	21st " ...	200 "
	Daily.					
39	Oudh Akhbár	Lucknow ...	Munshi Shiva Prasád	18th to 24th July ...	18th to 24th July ...	521 copies (including 92 copies taken by Government).
	URDU-ENGLISH. *Bi-weekly.*					
40	Aligarh Institute Gazette ...	Aligarh ...	Muhammad Mumtáz-ul-din.	17th & 20th July ...	19th & 22nd July ...	460 copies (including 286 copies taken by Government).
	HINDI. *Monthly.*					
41	Maheshwari	Hapur (Meerut),	Babu Harsa ran Das,	For June ...	18th July ...	450 copies.
	Weekly.					
42	Almora Akhbár	Almora ...	Munshi Sadá Nand Sanwal.	16th July ...	18th July ...	104 copies.
43	Bhárat Jiwan	Benares ...	Babu Rám Krishna Varmá.	16th & 23rd " ...	18th & 24th " ...	1,500 "
44	Nágri Nírad	Mirzapur ...	Pandit Káshi Prasád Shukla.	19th " ...	24th " ...	300 "
45	Prayág Samáchár ...	Allahabad ...	Pandit Jagan Náth Tiwári.	" " ...	20th " ...	400 "
46	Sajjan Kírti Sudhákar ...	Udaipur ...	Ashyáchálak Dán ...	16th " ...	" " ...	65 "
	Daily.					
47	Hindustán	Kálákankar (Partábgarh).	Pandit Devi Dayál Shukla.	17th to 22nd July ...	19th to 23rd July ...	470 copies.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	HINDI-URDU.			1894.	1894.	
	Weekly.					
48	Káshi Patriká	Benares ...	Rai Bahadur Lakshmi Shankar Misra, M.A.	20th July ...	22nd July ...	500 copies (including 242 copies taken by Government).
	MARATHI.					
	Weekly.					
49	Subodh Sindhu	Khandwa ...	Lakshman Anant Prayági.	18th July ...	20th July ...	375 copies.
	MARATHI-ENGLISH.					
	Weekly.					
50	Nyáya Sudhá	Nágpur ...	Sadá Shiva Rám Chandra Patwardhan.	16th July ...	20th July ...	375 copies.

I.—Political and Foreign.

Anis-i-Hind, 21st July 1894.

Alleged custom of sale of children in Nepal.

1. A correspondent of the *Anis-i-Hind* (Meerut) of the 21st July, writing from Nepal, complains that he saw a man negotiating for the purchase of a girl, who was about ten years old, and a boy who was about seven, with their greedy parents. The two children stood close to their parents, the girl shedding tears and the boy quietly looking at them with sorrow. The scene was really a very painful one. The writer does not understand why the Nepal darbar does not prohibit the sale of children.

Colonel, 16th July 1894.

Delay in the payment of salaries of officials in Datia.

2. The *Colonel* (Moradabad), of the 16th July, complains that the salaries of the officials in Datia are in arrears for eight months, and that they are consequently obliged to practice oppression and extortion.

II.—General Administration.

Akhbár-i-Islám, 22nd July 1894.

Educated Hindus accused of disloyalty to Government.

3. The *Akhbár-i-Islám* (Agra), of the 22nd July, publishes a communication from Shams-ud-din Khan, a student of the B. A. Class in the Agra College, who refers to the non-performance of any sacrifices by Musalmans on the occasion of the late Bakr Id at Jagádhri, in the Umballa district, owing to the Deputy Commissioner having ordered them to perform their sacrifices on the day preceding the Bakr Id; and endeavours to show that the Hindus and Musalmans; in this country lived in peace and amity under native rule and even under British rule till a few years ago. But of late years the Hindus have grown very intolerant and have held their festivals and marriages in large numbers during the Muharram, simply to annoy the Musalmans. They do not object to the slaughter of 3 million heads of cattle during the year; but they are ready to rebel against Government if only a dozen or two of kine are killed in every town on the day of Bakr Id. The question is, what is the cause of this sudden development of a spirit of intolerance among the Hindus? The spread of English education is beyond doubt at the root of the evil. English education has had an excellent effect on the Musalmans, but it has turned the heads of the Hindus and engendered strong feelings of intolerance and disloyalty in their hearts. Indeed the Hindus have become so puffed up with pride that they consider themselves a match for the British Government, and are ready to force its hand in the matter of cow-killing by threats. But it is almost needless to say that they are only courting their own ruin. The Hindus use vegetables, water and air which abound in living beings, while a Musalman or an Englishman who eats beef consumes only $\frac{1}{360}$th part of an animal. Now who is more cruel? The Hindus should first refrain from the use of vegetables, air, water, &c., and then if they remain alive, they might ask the Musalmans and Europeans to forego meat. The Arya Samajists who are educated men and believe in one god, cannot possibly consider the dung and urine of a cow sacred. They have really no respect for the bovine species, and the anti-cowkilling agitation got up by them is simply due to the mutinous spirit created in them by English education. They aim at the acquisition of the supremacy of the country and established the National Congress with that secret object. But that political movement failing to enlist the sympathies of illiterate classes, they have started the cow-protection societies with a view to appeal to their religious feelings. If Government desires to check the spread of sedition among the Hindus, it ought to modify its educational policy. When the introduction of Western science and literature was decided upon at the instance of Lord Macaulay, Dr. Mill foretold the evil results which have accrued. Sir Richard Temple, too, lately declared himself against the spread of Western ideas among the natives. The Hindus should remember that they can do no harm to Government which has at its back the whole Muhammadan population. The Musalmans, being hoodwinked, cast in their lot with the Hindus in 1857, but they will stand by Government in future.

Hindustání, 18th July 1894.

Alleged Police espionage over the Arya Samaj and the Sadhus in the North-Western Provinces and Oudh.

4. The *Hindustání* (Lucknow), of the 18th July, in its leading editorial columns publishes a long article, which is a vernacular translation of the leader headed "Police Espionage over the Hindus and their religious institutions in the United Provinces," in the Lucknow *Advocate* of the

13th July, regarding the alleged unjust interference of the Magistrates and the Police with the *Árya Samaj* in Rae Bareli, Budaun and other places, and the alleged strict Police espionage over a body of Sadhus or Hindu religious mendicants of Orissa who are travelling in these Provinces.

Riyáz-ul-Akhbár. 16th July 1894.

Alleged opposition of the *Pioneer* to the Hindús.

5. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 16th July, referring to the statement of the *Pioneer* that the Hindús are confined to this country and that their complicated religion cannot find favor in any European country, but that Islam is a living religion, and has spread to all parts of the earth, and that in consideration of its friendly relations with Turkey, Egypt and Afghanistán Government should be anxious to gain the good will of the Musalmans, censures the *Pioneer* for causing unnecessary annoyance to the Hindús. Government should make no distinction between the two communities. The Musalmans have every sympathy with their Hindú neighbours who have shared their joys and sorrows for hundreds of years, and the occasional disputes which arise between them cannot affect their old mutual friendship.

Azád. 20th July 1894.

Government Resolution regarding the late Bakr Íd in Azamgarh.

6. The *Azád* (Lucknow), of the 20th July, adverting to the Government Resolution regarding the late Bakr Íd in Azamgarh, observes that the authorities and the Conciliation Committees are entitled to all praise for the festival being held quietly without any disturbance. But full concord cannot be said to have been restored between the Hindus and Musalmans and quarrels may break out at any time. In all religious disputes between the two communities Government cannot do better than to adhere to its policy of religious toleration. At places where good feeling exists all interference should be avoided. An unnecessary interference on the part of young and inexperienced officers always leads to the creation of bad blood.

Nágri Nirad. 19th July 1894.

Alleged interference of Musalmans with the Hindus during the Muharram.

7. The *Nágri Nirad* (Mirzapur), of the 19th July, states that considering the religious riots of last year and the unjust interference of Musalmans with the Hindus during the late Muharram, it would appear that the Musalmans are not inclined to live in peace. They objected to the playing of music in connection with Hindu marriages during the Muharram at Sitapur, Allahabad, Bareilly and other places. Their objection was quite absurd, but the authorities acceded to their request and prohibited all music. Such weakness on the part of the authorities is likely to lead to serious consequences, as it will encourage the Musalmans to interfere with Government itself before long.

Dabdaba-i-Sikandari. 16th July 1894.

Non-celebration of the Muharram at Bareilly.

8. The *Dabdaba-i-Sikandari* (Rampur), of the 16th July, on the authority of a Bareilly correspondent, refers to the non-celebration of the Muharram by the Musalmans of Bareilly owing to the Hindus being allowed to have music playing with their marriage processions, and expresses approval of the orders of the Magistrate of Budaun who allowed the Hindus to play music inside their houses, but not in the streets.

Akhbár-i-Islám. 22nd July 1894.

Muharram at Agra.

9. The *Akhbár-i-Islám* (Agra), of the 22nd July, highly praises Mr. Cruickshank, the Magistrate of Agra, for the excellent arrangements made by him for the regulation of the Muharram. The Musalmans were able to hold their Muharram processions, and the Hindus their marriage processions without any dispute. Mr. Finlay, the late Collector, did not allow *new tazias* and *sabils* to be placed in the principal streets; but no such prohibition was made by Mr. Cruickshank, and several *new sabils* were to be found this year. Petty disputes arose on two occasions in connection with music, but he settled them amicably and let off the men concerned with a warning. The editor expresses satisfaction that the Hindus took part in the Muharram and established *sabils* where sherbet was supplied to Hindus and Musalmans. (The *Mufid-i-Am*, Agra, of the 20th July, gives an account of the Muharram speaking highly of the proceedings of the Magistrate.)

AKHBÁR-I-ÁLAM. 17th July 1894.

Muharram at Meerut.

10. The *Akhbár-i-Álam* (Meerut), of the 17th July, praises the Magistrate, the Superintendent of Police and other officers at Meerut for their satisfactory arrangements in connection with the Muharram, and observes that with a view to prevent quarrels the Magistrate wisely ordered Hindu marriage processions to be held in the morning; the Muharram processions taking place in the afternoon.

RAHBAR. 16th July 1894.

Prohibition of Hindu marriages during the Muharram at Sambhal, Moradabad district.

11. The *Rahbar* (Moradabad), of the 16th July, complains that Munshi Akhtar Muhammad Khan, the Tahsildar of Sambhal, strictly prohibited any Hindu marriages being held during the ten Muharrum days, which caused great loss and inconvenience to the Hindus in whose families marriages were to take place.

HINDUSTÁNÍ. 18th July 1894.

Rejection by the Local Government of the proposals of the Lucknow Municipal Board to levy water rates.

12 The *Hindustání* (Lucknow), of the 18th July, expresses satisfaction that the Local Government has rejected the proposals of the Lucknow Municipal Board to levy a house tax in the Civil Lines alone, and a water rate at one rupee per tap in the native quarters, and observes that the levy of a house-tax in the city would be opposed to the pledge given by Sir Auckland Colvin, and press very heavily on the people. Again there is no room for any further increase in octroi. Hence the *Hindustání* thinks that the Local Government had better carry out the promises made 25 years ago, and surrender the Nazul income to the Municipal Board to make good the deficiency in the municipal revenues.

OUDH AKHBÁR. 19th July 1894.

Need for an increase in the rates of pay for native soldiers.

13. A correspondent of the *Oudh Akhbár* (Lucknow), of the 19th July, urges that as the native soldiers have given repeated proof of their loyalty and do not yield the palm to European soldiers in strength, courage and endurance, their rates of pay which were fixed long ago when the necessaries of life were comparatively cheap and which are now quite inadequate to support them and their families, should be increased.

ANIS-I-HIND. 21st July 1894.

Orders issued by the Panjab Government for the submission of reports by District Officers regarding cases in which Europeans are accused of killing natives.

14. The *Anis-i-Hind* (Meerut), of the 21st July, states that the native newspapers are accused of making unjust attacks on Government officials, but that the charge is unfounded. No newspaper exposes the illegal or high-handed proceedings of an official, unless the information reaches it through a trustworthy source. For many years past the native newspapers have had frequent occasion to draw attention to the miscarriages of justice in mixed cases in which natives have been killed by Europeans, but in vain. It is, however, a matter of satisfaction that the just and sympathetic Lieutenant-Governor of the Panjab has lately issued a letter to the Commissioners and the Deputy Commissioners complaining that whenever a native is killed by a European the incident generally comes to the notice of Government only through newspapers, and directing them to report all such incidents to Government in future. The other Local Governments should follow suit.

'ANIS-I-HIND. 14th July 1894.

Kidnapping of boys by religious mendicants.

15. The same paper, of the 14th July, on the authority of a correspondent, states that two parties of Naga and Vaishnava mendicants have lately arrived at Jhansi, and put up at Shámchaupra and Lachmi Tal respectively. Two boys, one a Brahman and the other a Kayasth, went to the Vaishnavas and became mendicants. The brother of the Brahman boy reported the matter to the police who found out the boy with great difficulty in a room at Lachmi Tal and arrested him. The writer lately saw a boy six or seven years old begging alms in the street and on inquiry was told by the boy that about two years ago he was kidnapped by a Hindu mendicant; that his father was blind; that he had forgotten the name of his native village; that the mendicant beat him with a stick if he declined to beg; and that the mendicant and he were to leave for Tikamgarh that very day. If boys so young are kidnapped by mendicants, it is no wonder that 25 per cent. of the people in this country are to be found beggars

Boy mendicants below 18 years of age should be arrested by the police and brought before the magistrate. If the boys were made over to any mendicants by their parents, the parents should be punished; otherwise the mendicants who enticed or kidnapped them should be severely dealt with.

Nyáya-Sudhá. 16th July 1894.

Generosity of Mr Gopal Rao Makund Buti, the second Son of Rao Bahadur Apa Sahib Buti of Nagpur.

16. The *Nyáya Sudhá* (Nagpur), of the 16th July, referring to the intention of Mr. Gopal Rao Makund Buti, the second son of Rao Bahadur Apa Sahib Buti of Nagpur, to supply one full meal a day to four hundred famine-stricken people, who may be unable to do any kind of work owing to bodily infirmity or any other cause, for three months at Saugor and Damoh at an expense of Rs. 4,000, praises him for his generosity, and calls upon other wealthy men in the Central Provinces to follow his noble example.

Rahbar 16th July 1894.

Attack on the house of Thakur Durga Singh by a large crowd of butchers, Moradabad.

17. The *Rahbar* (Moradabad), of the 16th July, complains that on the 9th July at 10 A. M., about 200 or 250 butchers armed with sticks and knives besieged the house of Thakur Durga Singh at Kathgar, Moradabad, apparently with a view to commit a dakaiti. Closing the doors the Thakur went up to the top of his house and fired his gun with blank cartridges in order to frighten the assailants. The reports of the gun attracted the attention of the police who appeared on the scene and the crowd dispersed at once. The Thakur reported the matter to the police and the district Magistrate, but no action has yet been taken, probably owing to the Muharram. The festival being over, it may be hoped the offenders will be arrested and brought to justice.

Colonel 16th July 1894.

Acquittal of the editor of the *Agra Punch* on appeal.

18. The *Colonel* (Moradabad), of the 16th July, referring to the acquittal by the Sessions Judge of the editor of the *Agra Punch*, who had been fined and sentenced to imprisonment by the Magistrate on the charge of publishing obscene advertisements, congratulates him on his release and expresses satisfaction that he has had the question settled by the Sessions Court. Now the editors of newspapers can circulate advertisements regarding the sale of aphrodisiacs without fear.

Tuti-i-Hind. 16th July 1894.

Meeting held at Cawnpore to express regret at the death of Mir Muhammad Husain.

19. The *Túti-i-Hind* (Meerut), of the 16th July, publishes the proceedings of a meeting held under the auspices of the Ikhwan-us-Safa association at Cawnpore on the 1st idem, to express regret at the untimely death of Mir Muhammad Husain, the late Assistant Director of the Department of Land Records and Agriculture. The meeting expressed sympathy with his mother and other relations in their sad bereavement, and resolved to arrange for a general meeting being held at Lucknow to consider the question of establishing a memorial. The meeting expressed its opinion that two boarding houses should be built in connection with the Muhammadan Anglo-Oriental College at Aligarh from public subscription in his name; the income from the houses being devoted to the education of his sons.

Hámid-ul-Akhbár. 15th July 1894.

Alleged objectionable proceedings of the owner of the pilgrim vessel *Nasiri*.

20. The *Hámid-ul-Akhbár* (Moradabad), of the 15th July, publishes a communication from one Badr-ud-din Abdullah, Kor Jamili muhalla, Bombay, who praises Lord Dufferin for appointing a Protector of Mecca Pilgrims at Bombay, whose duty chiefly consists in protecting the pilgrims from being cheated by brokers and in preventing over-crowding in pilgrim vessels. The writer complains that 38 of the pilgrims on board the *Nasiri* which left Bombay last month were removed from the steamer on the eve of its departure, and that they were consequently prevented from paying a visit to Mecca and exposed to great hardships. All their luggage was left behind in the steamer and they had not a pice with them. One man was removed from the steamer while his wife and daughter were retained. Again an old woman was left behind, while her son remained on board the steamer. It would appear that the Police Commissioner interfered and obtained some relief for them from the owner of the *Nasiri*. The following questions suggest themselves in this connection:—Why were more tickets issued than the fixed number? Is it a fact that some men who had no

tickets with them remained on board the vessel, while the 38 men who possessed tickets were removed? Who is responsible for the hardships which those 38 pilgrims have had to endure?

III.—Legislation.

Akhtar-i-Hind. 20th July, 1894.

Suggested amendments in the Criminal Procedure Code.

21. The *Akhtar-i-Hind* (Amroha), of the 20th July, suggests the following amendments in the Criminal Procedure Code:—(1) When a Civil or Revenue officer commits a man to the Magistrate for perjury, he has to appear before the Magistrate to give his evidence. This personal attendance causes unnecessary trouble to him and might some times prevent officers from making committals for perjury. The Committing Officer might be allowed to send a written statement signed and sealed by him; his personal attendance being dispensed with. But if the accused desires to cross-examine him, then of course he should be required to attend. (2) When a punitive police force is appointed at any place, all the residents of that place are required to contribute to its cost. This practice is rather unjustifiable. If any men or classes of men prove that they took no part in the riots which led to the appointment of the punitive police, they should be exempted from taxation.

IV.—Education.

Anis-i-Hind 21st July 1894.

Babu Oudh Behari Lal B. A., Second master of the *Mufid-i-Am* School, Agra.

22. A correspondent of the *Anis-i-Hind* (Meerut) of the 21st July, complains that Babu Oudh Bihari Lal B.A., the Second Master of the *Mufid-i-Am* School at Agra, has been unjustly dealt with by the School Committee. When Babu Kirpa Shankar M.A., the Headmaster, received an appointment in the Agra College, Babu Oudh Bihari Lal should have been promoted to the Headmastership. But his claims were over-looked; Munshi Raghu Nath Prasad being appointed Headmaster over his head. After a few months the Munshi became a Deputy Collector, and justice was done to Babu Oudh Bihari Lal, who was made permanent Headmaster. He has good abilities and is a successful teacher. He sent 26 or 27 candidates to the last English Middle-class examination of whom 18 passed. But far from being rewarded for his hard work, he has again been reduced to the Secondmastership, in order to make room for the *protégé* of some influential man, who by no means possesses any higher qualifications. This is really a great injustice to him.

V.—Railway.

Najm-ul-Hind. 16th July 1894.

Female carriages in railway trains.

23. The *Najm-ul-Hind* (Saháranpur), of the 16th July, complains that thefts, robberies and even indecent assaults on women being of frequent occurrence in carriages reserved for females, respectable passengers as a rule are averse to placing their female relatives into such carriages, and keep them in the same compartments with themselves; even though this causes much inconvenience to them. It is necessary that a female guard should be attached to each train, who should give every help to female passengers, look after their property, and protect them from ill-treatment.

VI.—Local and Miscellaneous.

Prayág Samáchár 19th July 1894.

A Hindu female religious mendicant at Allahabad.

24. The *Prayág Sámachár* (Allahabad), of the 19th July, referring to a Sidha Bibi or a Hindu female religious mendicant who has lately arrived and put up at a house in a lane of the Allahabad city, observes that she is visited by hundreds of respectable Hindu women every day, and asks the city inspector of police to give his attention to the matter, as there is reason to fear that bad characters might interfere with the women in any way.

Sitára-i-Hind, 20th July 1894.

Meat-shops at Moradabad.

25. The *Sitára-i-Hind* (Moradabad), of the 20th July, complains that apart from mutton-shops there are no less than a hundred beef-shops in the streets and lanes of the Moradabad city, and urges that all the meat-shops should be removed to a suitable place outside the city on sanitary grounds, in accordance with Government Resolution No. 394, III—461B, dated 29th March 1894, and section 34, Act V of 1861. As it is, the shops are a fruitful source of disease.

ALLAHABAD :
The 30th July 1894.

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Govt. Reporter on the Vernacular Press of Upper India.

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